AN INVECTIVE AGAINST VICES, *taken for vertue.*

Gathered out of the holy Scriptures by the vnprofitable seruant of Iesus Christ, R. RICE.

*Also certayne necessary instructi-*ons, meete to be taught the yonger *sort, before they come to be partakers* of the holie Communion. Writ- D. W. *Archdeacon.*

Rom. 13.

Let vs cast away the deedes of darkneſſe, and let vs put on the armor of light.

Séene and allowed.

Hieronymus.

Let men first read, & despise it afterward, least they seeme to condemne vnknowen thinges, by no right iudgment, but rather of presumptuous hatred.

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To the Christian Reader,

Robert Crowley wisheth the direction of Gods holy spirite.

Eing requested to peruse this Inuectiue against smal vices: I haue diligently weighed the reasons that the Author hath vsed, and doe finde that such as are delighted in those smal vices that he inueigheth against, may take some aduauntage to calumniate the Authors doing, for that he seemeth to inueigh against these small vices, as against deedes so forbidden of God, that the very deede done is sinne of it selfe, and that the doer of any of those deedes must needes bee accounted a sinner, with what minde so euer hee haue done it. But as the vauntage may bee taken by the vngodly persons, that would fayne haue libertie to spend their whole time in idlenesse and vanitie: so the godly minded shall haue occasion to flee from all vnlawfull gamening, and to seeke such recreation when neede shall require, as may stande with the lawes of their countrey, and tende to the glorie of God. I haue therefore thought it my duetie, in these fewe wordes to admonish the Reader of the profite

that he may take by the reading hereof. First, he shall be put in remembraunce of that profession that he hath made in his Baptisme, which is, to forsake all the vanities of this wicked world: and that the whole course of a Christian mans life should bee a continuall walking in the way of the spirite, and fleeing from the way of the flesh. Secondly, hee shall bee occasioned to seeke to knowe what the workes of the flesh be, and what be the workes of the spirite: and to bende himselfe rather to goe out of the way on the right side, then on the left, and rather to walke in the most rough and narrowe way that leadeth to life, then in the broade way that leadeth to death and destruction. Last of all, he shall see playnly paynted out, the fondnes of the reasons that the fleshly minded men vse, in mainteining their lewde liberty, in riotous and vnlawfull gamening. The Lord Iesus guide vs all by his holy spirite, so that the flesh beeing fully mortified in vs, we may walke in the spirite all the dayes of this life, and after the ende thereof enioye that endlesse glorie that hee hath promised to such.

Amen.

To the Christian *Reader.*

WHERE as in the notable workes of manie famous men (most Christian Reader) many thinges in this our latter age haue beene searched out, no lesse necessary then godly, to the information of the congregation. * That the Saintes might haue all things, meete to worke with all, to the edification of the bodie of Christe. * While manie things haue been necessarily ransacked, other things very meete haue beene omitted, the which in the sacred word of God are sore reprehended, as whoredome, murther, or theft. * Not as though

Math. 24.

Ephes. 4.

Rom. 8.

I, as a ſingular perſon, woulde of mine owne capacitie and wit, now at length, take in hand to correct *Magnificat*, or to picke out the Crowes eyes: But according to the talent that God hath committed vnto me; * ſeeing viſe ſo rife, and damnable before God, and * no leſſe daungerous to the open reporte of the conſciences of Chriſtian beleeuers (to whome onely, with obſcure brightnes, I commit this little Treatiſe) thought my duetie no leſſe then ſomewhat to ſay, in the reformation of ſuch wickedneſſe. * How truely and meetely, let the worde of GOD record. To the which (good Chriſtian Reader) I wholly ommit thee, with the encreaſe of his knowledge.

Rom. 12.

1. Cor. 5.

2. Tim. 4.

Amen.

The

The Lorde Ieſu Chriſt,
the ſonne of the euerlaſting God
the reſtorer of all purity, giue vs
grace to liue innocently in his
ſight. Amen.

GOD the mighty maker of thinges by his power and woꝛde (that is his welbeloued ſonne and our Sauiour Chꝛiſt Ieſu) intending foꝛ his pleaſure only, to faſhion that noble creature, and of moſt delectation in all the woꝛks of his hands, ſaid as the Scripture witneſſeth: Let vs make man vnto our owne ſimilitude and likenes, * In theſe two woꝛdes, ſimilitude, and likeneſſe, knitting oꝛ coupling man vnto himſelfe, diſſeuering him farre both in knowledge and liuing from the other woꝛkes of his making, foꝛ as much as hee oꝛdayned all other thinges foꝛ his commoditie and pleaſure, to obeye and ſerue him, and that hee ſhoulde ſerue and bee obedient to none of them all, but onely to his Gen. 1.

creatour and maker, the celestiall God of heauen and earth, vnto whose similitude and likenesse he is made, in that he is made vnto our likenes, it certifieth vs that hee is inuested and indued with the knowledge and vnderstanding of Gods beneuolence toward him, and with affections obsequious vnto reason, kindled with the lanterne of Gods bright countenaunce, as to know where as a little before hee was but a vyle peece of earth, and the doung of the filthie ground, that hee is now made of that carnous earthly slime, a creature most noble and worthy, not made vnto the likenesse, eyther of the earth or water, eyther of fishe or foule, eyther of Aungell or Archaungel, but only vnto the likenes of his Lord God in memorie, vnderstanding, and pure will, the which hee bestowed vnto the glorie of his GOD that made him, and not in vaine trifles, musinges of folly, phantasies of a transitorie and wauering minde, and that sheweth well the word that followeth, that is, that man was made to his similitude, certifying vs, that man, beside that he was indued with the Image of his Lorde God, with the properties before recited, yet not-

Rom. 12

1. Cor. 5

withstan-

withstanding, in as muche as man repre-
senting his Lord God in similitude, is not
onely indued with these noble gyftes, as
memory, vnderstanding, pure will, after the
Image of his maker, but also with most ex-
cellent and highest vertues after his simili-
tude, as with originall Iustice, which is
nothing, sauing els the innocency of a pure
godly lyfe, and a religion of righteousnesse,
newly ingrafted in his heart, towarde his
Lord God, and a pure obedience vnto his
commaundements, with a single eye to his
neighbours profite, with the which pro-
perties is he right made vnto the similitude
of his Lorde God, according to the say-
ing of the holy Ghost in the thirde booke of
Moyses: *Be ye holy, for I am holy. Now Leui. 11. 19
is it manifest with what comely qualities
man is like his Lord God, both in Image
and in similitude, and thus adorned with
these godly ornaments and graces; hee ap-
pointed a place for him to exercise these no-
ble vertues, & that they should not through
slothfulnesse die in him, as thinges of small
estimation and worthinesse, and so sent him
into Paradise. What to doe there? To
Bowle or to play at Dice, or Cardes, Pe-
nipricke,

nipricke, or slipthrift? Were these noble giftes of no higher worthinesse, then to bee bestowed in such trifles of follie? Is the memorie that his Lorde God gaue him to vse, to the remembrance of his firste making, no better worth then to bee exercised in packing of a Carde, or setting of a Die, or deliuering of a Bowle, or inuenting of craft to deceiue his neighbour? For these or such like trifles did not God prepare paradise for Adam, with his notable gifts: and in earnest, to professe the truth, it is to much shame, to graunt these godly gyftes to bee receiued at the handes of the moste pure and glorious God, and so wickedlie both agaynst Gods blessed pleasure, and the vtilitie of our neighbour, to bée vsed, for our God prepared Paradise for Adam to worke in, sayth the text. * Is Bowling wooorking? Is Carde playing working? Is the blasphemie of Goddes most holie name a working? yea, and meete for Paradise? Is craft, deceit, guile, and dissimulation, a wooorke fitte for him that shoulde enter into Paradise? If these vices and such like, be not fonnd in gamening, beside chaunging of the colour: sighing from the harte

Gen. 2.

heart for the losse of a pilde halfpenie, more then for the vayne taking of Gods blessed name, with the whorling of the Pottes about the house, the Cardes into the fire, the Dice vnder the feete, where shall hee finde them? In gamening I saye, and not in working, and for this cause did God ordayne Paradise for man to worke in, indued with all these godly qualities, meete to enter into such a worthie place, and there at his pleasure to exercise them to the honour of his Lorde God. But alacke for pitie, long did no man continue in this godlie state and vocation, to occupie hym selfe in Goddes Commaundementes, for foorthwith did the Serpent (disdainfull of mans felicitie) blowe such blastes into his fleshly eares, that hee set aside his Lordes will, and gaue attendaunce, and listened to the voyce of the Serpent, and in a moment hee lost quite all these godly giftes, wherewith hee was made vnto the Image and similitude of his Lorde God, and was redact to such penurie and beggerie, that hee had nothing left him but shame onely, and had not (as the common saying is, one good poynt about him, and thus he ranne away

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from the presence of the Lorde God, and the farther he ranne, the worse he was, and the more shame followed hym, for hee had neither the shape nor similitude that he receyued of his Lord God, to shewe hym, as obedience, singlenesse of minde, pure abstinence from carnall affections, originall equitie, true religion of his celestiall Father, subiection of the heart, &c. But rather the similitude of the Serpent, as shame, disobedience, presumption of stomacke, to bee like his Lorde God in knowledge and vnderstanding, readie to climbe vp to Heauen by folly, breaking of his couenaunt, with such like shamefull and wicked enormities, what remedie nowe to restore this lost Image agayne? Which is the way to obtayne this deformed similitude, to his pristine and former shape againe? Is idlenes the way? Is phansying the way? Is the way by playing and sporting, or resting of thy wearie bones, with the bones of a payre of Dice, or with a payre of Cardes (otherwise nowe called the bookes of lyfe) and though it be spoken but in iesting, yet is it not altogether for nought, for the nature of some is to rest more in them, and

are

are more at quiet with the Ace, King, Queene, or Uarlet of Spades, then they can be with a Spade to digge or delue honestlie after Gods preceptes for their liuing: yea, and delight quietlier in the Ace, King, Queene, or Uarlet of the Hartes, then they doe in the booke of life, registered with the death of an vnspotted Lambe, and sealed with the bloud of Christ, springing from his tender heart: and they are the most part (I saye) verie sorie that they haue not wherewith to maintaine such an idle life cõtinually. Is this the way now to clayme the Image and similitude lost agayne? No, no. Which is then the waye? Surely Paul (moued by the spirit of God) findeth howe to restore this lost Image againe right wel, *saying: So then, as concerning the conuersation in time past, lay from you that olde man which is corrupt through deceiueable lustes, and bee ye renewed in the spirite of your minds, & put on the newe man, which after the Image of God is shapen in righteousnes and true holynesse. Here haue ye of saint Paule the Image of God repayred agayne aryght. Wherin think ye? in deceiuable lustes and phansyings *Ephes. 4.

phansyinges of the wanton flesshe, after the Image of the olde man, corrupted by nature, no surely, but in righteousnesse sayth Paule. Well, is this then right that for my restitution and restauration performed in Christ, I shall now quitte and recompence the same with a payre of Cardes or Dice? I woulde also learne very fayne whether such vayne pastime belongeth to the olde man, or to the newe? if it pertayne to the new man, then are we bound in conscience continually to be playing, carding, dicing, bowling, faring, kayling, or such like. For
Iohn.13. Christ saith playnely: * I haue giuen you to an example, that ye do as I haue done,
1.Pet.2. * Also Christ left vs an exãple ỹ we should follow his fote steppes. Now therefore, if these thinges pertaine to the newe man fashioned after Christ, shew vnto vs clearly by the manifest Scriptures where wee shall find them, that we may folow Christ in them. The text saith playnely, that the newe man is fashioned to the Image of God in holynes. * That as he which called
1.Pet.2. you is holy, euen so be ye holy in all maner of conuersation. All this waye yet finde I none occasion to followe Christ in such trifling

trifling phantasies. And to helpe the matter foorth, *In his Gospell the first Chapter saith very godly on this wise: That we beeing deliuered out of the handes of our enimies, might serue him without feare all the dayes of our life, in such holynesse and righteousnesse as are accepte before hym. Peter saith, in all manner of conuersation we must be holy as Christ is holy: but the olde man saith, for a fayre touch and vse it not, wee muste sometime beare with the weakenes of our neighbour, and if we liue in the worlde, we must now and then dallie with the worlde: the new man saith, fashion not your selues like vnto this worlde.* And I would not aduise thee, for the pleasure of this blinde worlde, to follow the foolish appetite thereof, and to bee condemned with the worlde.* Thou wilt say, I purpose not to remayne in it, but passime for a daye or two, and to leaue off. Well, thou dost well to laye for thy selfe, and to set Christe to schole, he sayth, for thy deliuerance out of thy enimies handes, thou must serue hym in holynes and righteousnesse al the dayes of thy life, and thou as somwhat wiser then he, wilt keepe a day or two for thine owne

Luc. 1.

Rom. 12.

1. Cor. 1.

passime,

pastime, to serue thy worldly affections. Nowe then belike wee can not learne no such daliance or vayne pastime to pertaine to the Christian or new man regenerate in Christe. For it is yet vnproued, and the Scriptures vnsought, and therefore on our part vnbeleeued: therefore if ye wil haue vs credite them, proue it vnto vs by reason, and the sacred Scriptures, and laye them playnely before vs as we haue done, & wee will willingly receiue it with thanks, and till yee haue so done I pray you holde vs excused though we beleeue them not.

Then it seemeth most like, that suche vayne trifling pastimes belong to the olde man vnacquainted with Christe and his woorde: if it so be, as it is indeede, then the text commaundeth vs to laye them aside, and to haue noughte to doe with them.

Col. 3. * Paule also in the spirite of God counselleth vs to put from vs all things, as wrath, fearcenesse, maliciousnesse, cursed speaking, filthie speaking out of our mouthes. Nowe tell mee, I pray thee, where shall ye finde more wrath, displeasure, hart burning, hate, enuye from the very hart, then yee shall doe in Dicing an Carding?

Yea

Yea it chaunceth oftentimes, that two shall enter into gaming very good louers and friends, and or euer their gamening be ended, they shall be mortall enimies, and the one readie to reuile the other so spitefully, that it is a thousande to one if they parte without blowes. Then followeth straight wayes such anger, that they runne into the daunger of iudgement, and Racha. That is worthie of councel, yea, and thou foole, that is worthie of Hell fire. *Ought not nowe gamening, which engendreth such incommoditie and inconuenience, to be auoyded as a thing most daungerous, and most pestilent, among them that professe them selues Christians? Yea, ought not rather the very Iewes and Infidels, the which are without all godly lawes, sauing onely the law of their cõscience, excusing, & accusing them, *as their shickednes are enormious to shunne such vngodly pastimes? Yes truely ought they, then much more thou beeing the professour of Christes holie Euangely, oughtest to be an abstayner from all thinges that haue any shewe or likelihood of vices. As the good and true disciple of Iesu Christe Saint Peter testifieth,

Mat. 5.

Rom. 2.

1 Pet. 2. *I beseech you brethren as Pilgrims and straungers, to abstaine from fleshly lustes, which fight agaynst the soule: and see that yee haue honest conuersation among the Gentiles, that they which backbite you as euill doers, may see your good workes, and prayse God in the daye of visitation. But thou wilt perchance say, that I am to hard to reprehende that thing that maye for an honest recreation be frequented, whereas the company is sober, and purposed of a gentle intent, secluding blasphemie, riote, dronkenship, and such like excesse, onely for the passing of time, to refresh our wittes. Well, I heare thine excuse very well, mee thinke thou callest it an honest recreation, and that I am harde to reprehende such an honest recreation. If playing at Cardes or Tables, scayling or bowling, be such an honest recreation, I pray thee for the loue of God, finde it out of the word of GOD, and shewe it me, that I may also refreshe my selfe and giue thee thankes.

We haue proued a litle before, that they are such actes as appertayne to the olde man. For we coulde not finde them meete for them that were fashioned after the I-

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mage of God, and so borne a newe, and regenerate in Christ, and in as much as they are the feates and deedes of the olde man, call them by what name or vocable so euer thou wilt, yet may not wee for the honest terme that thou giuest vnto it, receyue the thing that is nought and wicked neuer the sooner: for Paul calleth it the old man corrupt through deceiuable lustes.* And here Ephes. 5.
Peter would haue vs as well acquaynted with them, as a wayfaring man is in the Countrey that hee neuer was acquaynted or came in al his life time, and calleth them playnly, fleshly lustes, fighting against the soule, hee would also we should haue good workes to shewe among the Heathen to prayse God with, in the dayes when thou shalt bee circumuented of the enimies of Christes Crosse, and chaunceth to be persecuted for thy maisters sake, which hee calleth the day of visitation, what wilt thou haue to shew for thy selfe: shall any of these honest recreations, sober pastimes, refreshing of the witte, bee taken then for good workes, because thou giuest them honest names? No, no, surely, Matthew declareth Mat. 5.
very playnely, where hee would haue our

good woꝛkes foꝛ to ſhine befoꝛe men, that they may ſee our good woꝛkes, and gloꝛy our father which is in heauen, and ye ſhall finde that hee there ſpeaketh of the ſacred Goſpell with his woꝛkes. Well yee ſee what goodneſſe enſueth of your honeſt termed paſtimes: firſt where doe Childꝛen pitiouſly cry out foꝛ meate and dꝛinke, and can not get it: foꝛſooth where their father is giuen to Bowling, Dicing, oꝛ Carding, Tennis playing, Scayling, and ſuch like. Where doe ſeruauntes lacke woꝛke, and ſtand whyꝛling their knife about their Fingers, and gaſing idlelye about the ſtreetes and walles, to occupie the whole halfe day in vayne language? where their maiſters be addict to Bowling, Dicing, Tables, Cardes, Tennis playing. Scailing, with ſuch like. Where wanders women about the Towne middaye and midnight, with, wot ye where my huſband is: when ſaw ye my good man: where might ſhe beſt inquire foꝛ her vnthꝛiftie huſbande, but where the man is giuen to ſuch vncomely vices:

Where is the name of God wickedlie blaſphemed, but in ſuch vnmeete aſſemblies:

blies: where is twelue pence spent before eight pence be earned, but in such vnlawfull gamening: where flye the pots about the house? where fall men together by the eares: how come men into extreme pouertie; when fall man and wife to sighing and sorrowing, and starting in their sleepes, and wringing of their hands, but where is vsed such excesse in passime? Where are frayes raysed? men stabbed in with woundes, and lye at their wiues handes, which hath three or foure Children, and little worke, and small friendes, and colde charitie? but where there is vsed such riote and excesse in gamening. And wilte thou now say, that a Christian man may exercise with a good conscience that thing that all this mischiefe springeth on: seeing also they pertaine to the olde man which wee ought to put from vs, and are called of Peter fleshly lustes also, the which wee must abstaine from? Looke now & marke if thy honest recreation, gentle passime, and conuenient refreshing of thy witte, with suche like comely tearmes, will make a wicked, a sinfull, a detestable, a fleshly and corrupt thing, good. No, no, it will not bee: there-

foꝛe I hartily beseech thee (good Chꝛistian Reader) call me not an hard ꝛepꝛehender, foꝛ (befoꝛe the righteous God I speake it) I ꝛepꝛehende it none otherwise then I haue a cause, and no harder then thou thy selfe (if thou doest right) oughtest foꝛ to do, and I pꝛay thee instantly desire God of his
1. Tim. 2. fatherly affection, *in thy pꝛayer, that hee
will graunt to the compiler of this simple
Ram. 1. and rude matter, *(yet God hee taketh to
his conscience faithfull & true) that he will
1. Pet. 1. kindle his heart, *with his sacrifying spi-
rite, that he may leaue of (as hee entendeth
none other) such vayne and vile trifling.
Also thou sayest, where a sober company is
mete, such pastimes may be vsed: that ma-
keth me foꝛe to muse, foꝛ I can not thinke
that sober company will take an vnsober
matter in hande, yea though they were as
sober as euer was *Abstemius*, as constant
as euer were the *Rachabites* in abstinence,
Ierem. 32. *as *Austere* in liuing as euer was *Iohn*
Math. 13. the Baptiser, as circumspect as euer was
Gen. 41. *Ioseph* in Egypt vnder *Pharao*: *Yet if
they should goe about such trifles of fol-
ly, and occupie them selues in phantasies
inhabite by the mouth of God, I can see in

them

them no soberneſſe, no wiſedome, no circumſpection, but rather folly, ſoberneſſe that is corrupt with deceiuable luſtes, the olde man faſhioned after the Deuill, and not after the Image of God. For what ſober company can yee appoynt me, that frequente ſuch vayne paſtimes, the which after the cuſtome of the Realme when they are inhibited, are called vnlawfull games: except Dronkerdes, Blaſphemers, Raylers, Jeſters, pole talkars, that pertayne nothing to the matter, *bee a ſober com- Epheſ. 5.
panie: except craftie deceiuers, ſubtill workers, falſe diſſemblers, be a ſober company? For marke the moſt honeſt gameſters that will profeſſe them ſelues before they enter into play, by their falſe fidelitie, that they will play neuer a Carde falſe, nor neuer an Ace wrong, and when they are once entered into playe, there ſhall bee packing of Cardes, winking with the eyes, blearing out the tongue, renouncing the Trumpe, and commyng in agayne, and when that diſceite is ſpyed, then ſhall they fall to reaſoning why he did ſo. then will they haue an aunſwere why hee hath broke his promiſe, as though hee would haue him keepe his

promise in a foolishe matter, when he breaketh his promise daylie in a weightier and more deeper matter made betweene God and his neighbour: is not this good stuffe thinke you? is not this meete for a sober companie? Well goe to, admit it be meete for a sober companie, as to take sober men for the discrete men of the world (for more honestlier can ye not take soberneſſe,) is it therefore (and speake of pure conscience) meete for a christen cõpanie? I dare boldly say, that the corrupt olde man shall neuer enter into the kingdome of Heauen.

Colos.3. Ephe.3. *And if these bee the workes meete for a Christian company, then shall the Christian company neuer come in heauen, and I marueile much also, if these workes be so meete for a Christiã company, why Christ taught not his Disciples such meete workes, and the people also in the Heauenlye Sermon that he made in the Mountayne,

Mat.5.6.7. *Where he blessed the poore in spirite, the mourners, the meeke, the hungrie and thirstie for righteousnes, the merciful, the pure in heart, the peacemakers, the sufferers of persecution for his name sake, hee blessed them also which were reuiled, & suffered

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all maner euill sayings for his names sake, these with such like were the workes which he blessed. But I heare not in this place ỳ he blessed either Cardes or Dice, Counters to play at Penipricke with, or payed Groates to playe at slipthrifte, Tennis balles or bowles, Horse bones for Scayles, nor knives for Muggle pricke, nor Shaftes to darte ouer beames in raynie dayes. No, neyther Dicers nor Carders, Penipricke players, nor slide thrifters, Scailers nor Darters, Tennis players nor Muggle prickers, but if they had beene workes meete for a Christian company, he would not haue forgotten them no more then they did the other. But what was the occasion that hee remembred not the laste workes in his Sermon, as well as hee did the first? Looke and search the Chapters (I pray thee) and thou shalt manifestly see that the former workes (which are meete in deede for a Christian company) haue the promises of the kingdome of heauen. But the later workes meete for the olde man and the Diuell hath not so, and in deede (to professe the trueth) they that are well acquainted with the first workes, will haue

no

no daintie in the last. Now then if the first workes be approued of God, meete for a Christian assemblie, and such as haue the promises also of the kingdome of GOD:
1.Pet.2. and the latter beeing fleshly lustes, * fighting agaynst the soule, not shapen after the
Colos.3. Image of God, but after the olde man, corrupt with deceiuable lustes, * destitute also of the promises of the celestiall kingdome,
1.Cor.5. *Iudge I pray thee good Reader (if thou be not corrupt with like affection) which workes bee meetest for a Christian companie, as for the first workes we wyll not make much mention of, for they are in case good inough.

But let vs touch a little of the seconde, that it may bee to the glorie of God, and to the reformation (if it may bee) of such shamefull vices. What is the occasion that the Mother many times lacketh all the pinnes on her Pincase? But because the Parentes without the feare of God bring vp their Children in wanton gamening,
Eccles.30. and will not rebuke them, but make them delicate and wilfull, *What meaneth that the father lacketh now and then an halfpenie or a penie out of his purse? Euen for

because

because their Parentes suffer them too licentiously to rage after their owne reyne, whose song at length shall be full of heauines. For asmuch as they haue rather maintayned their folly in riote and gamening, and haue spared the robde of correction, that ministred wisedome, and therefore shal they be both father and mother brought to shame. *What meaneth it, that a sober man taking great care, watche, and studie abroade, for his wife and Childrens liuing, commeth home at night, and findeth in his house, in steede of a sober huswife, a thing worse then a Dragon, and Lyon, the Serpentes heade, chaunging her countenaunce like a Beare, a drunken huswyfe? But because she loued daliaunce and pastime, rioting and gamening, one potte a Beere a broade, better then twentie at home? What meaneth it that poore men taking much payne for their Wiues, and their owne liuing, and walke circumspectly abroade, to fetche with their honest labour somewhat home, and at his returne findeth neither Platter, nor Dishe, Charger nor Saucer, Spones, nor Trenchers, Panne, nor Pot, Heate, nor Drinke: because

Prou. 29.
1. Kings. 3.
Eccle. 25.

cause they leste shrewde huswiues at home delighte in riote and gamening, Bowling, Carding, or Dicing: What meaneth that we haue so many Gayles, Lodges, and prisons, with as many yrons as they may be thruste, so many Stockes and Pillories, Goose houses, and Cokestooles, Barres for theeues to hold their handes at, and Galow trees: *but because the people is so sore sette on riote, *as the games before recited, with other wickednesse. The Lord in heauen suppresse these vices once, that there may bee many of these swordes and corrections taken away. What meaneth that wee haue so manie leane Sermons, and so many fatte Bankets? Because there is more affection hadde to the tables then to the Testament, to the booke with two and fiftie leaues, then to the Bible? What is the occasion that the workes of mercie are so sore abated? *Because the works of the diuell, and vayne pastime is so sore increased. *Many mo pastimes there bee which I am not acquainted with (though I am acquainted with too many) that suppresse the glory of God, and depriue vs from the Image of his glorious sonne

Rom. 13.
Pro. 28.
Mat 25.
Math. 24.

sonne Jesus Christ, by whome onely wee haue an entrance vnto the father.* Marke nowe good Christian Reader, and ponder well, whether these workes of ignorance, meete companions of the deuill, * These deceiueable lustes, *Fleshlie affections, workes of damnation, the deedes of sinne, bee meete for an honest companie, or not. *Yea, and for a Christian companye, and specially to be blessed of Christ, without he blesse them, as he promised to Moses, with carefull curses, *In the Citie, and in the Towne, and in the fielde, in the storehouse, and in the basket, in the fruite of thy bodie, that thou shalt bee barrayne, and if thou hast any children they shall be blynde, dombe, lame, or halte, or in the fruite of thy lande, and curses vppon thy Oxen, and vppon thy Sheepe, in thy ingoing, and in thy outgoing, to thy destruction, and rebuke, to all that thou settest thy hande to, till he bring thee to naught quickly, for the wickednesse of thine inuentions, because thou hast forsaken thy Lorde God, and giuen thy minde, and set thy heart on other trifles, with an hundred such like: we may chaunce to haue our deedes blessed on this maner,

Iohn.6.
Rom.5.
Col.3.
Gal.5.
Leuit.26.
Deut.28.

maner, and except we amende in tyme, after many plagues, pestilences, & dearthes, without controuersie looke for none other blessings and that shortly.

God open the eyes of our Magistrates, that they may see a redresse for these things in season, that in steede of speaking to a Bowle, or Die, or Carde, vnreasonable and dombe thinges, wee may through our Prayers, and their ayde, speake vnto our neighbour, and our owne flesshe and bloud, thinges out of the volume of the Sacred Bible, to his edification and soules health.

Deut. 17. Iosue 1. 1. Pet. 4.

As the good Disciple of Jesu Christe Saint Peter counsayleth vs: If anie man speake, let hym talke as the woords of God. Nowe Peter woulde not onely haue our deedes sauour and tast of God, but also our speache, language, and communication, woulde hee haue sounde as the woordes of God, or els not to speake at all. Now then, do Syse Ace, Kater Deuce, Sinke Trey, Ambes Ace, two Deuces take hym: nowe Dice if ye can, gentle Dice what ye will, I care not, A shame take these cuill fauoured bones, a pestilēce on them, with bloud, woundes, nayles, and heart, I woulde

these

these Dice were burnt. Sounde these tearmes, I saye, like the worde of God: Doeth, marke well the Cardes, take heede howe he packeth them, I haue the Ace, therefore muste I robbe, with putting your hande to your Cappe, your fist on a heape, your finger to your hearte, kissing of the Cards, taking your selfe by the nose, with, it is mine already, ye play naughtily, whoole, take vppe, the tricke is myne, shamefully cast: I muste deale nowe: doe these wordes I say, sounde as the words of God: they sounde in deede, but after the trade of the olde man, and not after Christ, after the flesh and her appetite, and not after the motions of the spirite, and in that Saint Peter willeth here, that our speech shoulde be as the wordes of God. Paule to the Collossians addeth to the wordes of Peter, as it were a Paraphrases, putting it clearely out of question, that al thinges whatsoeuer we do in word or in deede, should be done in the name of the Lord Iesu, giuing thankes to GOD the Father by hym. Looke if these wordes or deedes that are spoken of before, bee done in the name of the Lord Iesu, or as Dauid in his

Colos. 3.

Psalm. 12.

twelue

twelue Psalme declareth what manner of wordes the wordes of the Lord bee, to giue the more light to Peters sentence, saying: The wordes of the Lorde are pure wordes. Euen as the siluer which from the earth is tried and purified seuen tymes in the fyre. Now ponder how the words of the Lorde are pure wordes, and our wordes are vnpure, filthie, and wicked, and specially in such light pastimes: pure as the siluer tried from the earth, are the wordes of the Lorde, and our wordes are as filthye as doung, tryed out of a filthye and stinkyng stomacke, polluting and defiling the man. Whereby wee shall not misse but bee condemned. *And therefore appoint with thy selfe assuredly to giue accountes for all such ydle, vnprofitable, and vaine wordes, before the high iudge, that shall weigh both thy actes, wordes, and workes in a payre of euen Ballance, and rewarde thee after thy desertes, as thou hast wrought them in thy carnous body. *Now yet once againe I say, take heede, and be well aduised what workes ye will prepare to appeare with before the glorious Iudge: thou hast nowe warning, and both the workes of the flesh,

Mat. 15.
Mat. 12.
1. Cor. 5.

and

and the workes of the spirite layde openly before thine eyes, with the woordes and communication, meete for a sober, an honeste and a Christian companie, with the contrarie, and both their rewards, therfore take heede and be wise in time. Beside this, thou sayest, that a sober company, now and then may exercise such honeste recreations, for the passing awaye of the time, excluding blasphemie, riote, and accesse. I woulde gladly heare these recreations, which ye call honeste, to bee firste prooued honeste: before ye call them honest recreations: if that bee an honeste recreation, to exercise that thing, that Theeues, Whoremongers, Blasphemers, Murtherers, drunkards, Railers, Jesters, mockers, and scorners doe occupie, it is a wonderous honest recreation. Now then I perceiue very well, that yee can bee partakers with that wickednesse, that such a shamefull rable of riotoures and drunkardes vsed, with the vengeance of God annexed vnto them (for where is the vengeaunce of God more present, then where the deedes of the flesh are exercised) *rather thã ye can be partakers with the poore flock of Christ, that do Gala. 5. 1. Cor. 5.

abhorre such phantasies, and imaginations
Iohn.8. of the deuill, *wholly addicte to honest puritie of liuing, and to the searching of the sacred will of God, out of the holy Bible,
Math.16. Christ being in the middes of them.* Honest recreations are meete for honest men, but Carding, Dicing, Bowling, Scayling, and Tennis playing, are not honeste recreations: Ergo they are not meete for honest men. If they be honest recreations, then theste is an honest recreation, then is murther an honest recreation, thē is whordome an honeste recreation, for thinges worthy like prayse, are of like honestie, and worthy like regarde: But Theste. Murther, whoredome, with other like deeds of the flesh, are worthy like praise: Ergo like honest, and worthy like reward. For what praise is a wicked thinge worthy, but the curse of G O D and damnation? As the
Math.19. Scribe in the ninetéene of Mathewe, demaunded of Christ what hée might doe to haue eternall life? Christ aunswered, thou shalt not steale: Thou shalt not breake wedlocke: Thou shalt not kill. Nowe if the Scribe, or any other Christian man, will haue eternal life, he must obserue these preceptes,

ceptes, that he be no thiefe, no whoremonger, nor no murtherer. If hée bée, then let him not looke for eternall life: for hée that kéepeth the commaundementes, dwelleth in God & God in him. * Then let vs thus reason, he that kéepeth not the commandements, dwelleth not in God. But he that is a théefe, whoremonger, or murtherer, kepeth not the commaundements: Ergo he is a théef, whormonger, or murtherer, which dwelleth not in God: and he that dwelleth not in God, hath not life in him. * In him is life, & the life was the light of men, &c. Also Dauid saith plainely. * The wicked shal not rise in iudgement because they are alwaie deade, (saith Augustine) from God, and shal not rise to life, and he that hath not life in God, is alway addict to damnation. Example of Caine the firste murtherer, * which ran away from ỹ presence of God, in whom is life: and the whoredome of the people of Israell with the daughters of Moab * Nume. 25 Reade the whole Chapiter, I pray thée. Iudas was a theefe and pursebearer. * Now the Théefe the whoremonger, & murtherer haue no life in God: therefore the Théefe, Whoremonger, and

1. Iohn. 4.

Iohn. 1.

Psalm. 1.

Gen. 4.

Num. 25.

Iohn. 6.
Math. 26.

murtherer, are addict to damnation. Then if the deedes of the flesh (for better deedes can ye not make them, for they will in no wise agree with the deedes of the Spirit) bee worthy like rewarde and damnation: then it followeth, that they are like euill and wicked vices, like abhominable in the sight of God, are worthy like damnation: but Bowling, Dicing, Carding, Tennelsinge, and such like actes and deedes of the flesh, are of like rewarde and dampnation, with murther, whoredome, and theft: Ergo they are like abhominable and wicked. That they are of like damnatiō is manifest * where with a godly antithesis or contrariety he pronounceth it on this sort, there is no damnation to them, which are in Christ Jesu, which walke not after the Flesh, but after the spirite. Now saithe Paule, to be in Christ Jesus is no damnation, because they walke in a newe Godly life, after the spirit fashioned, and not after the flesh, then if there be no damnation to them that are in Christ Jesu, because they walke after the spirit, it foloweth on the other party, that there is damnation to them that are not in Christe Jesu, because they

Rom. 8.

walke

walke after the flesh. But Dicers, Bowlers, Carders, Scailers, Crossers and Pilers, Tenesters, Chesterers with such like a thousand mo, when they are in their most honestest pastime, secluding (as they saye) blaspheming, riot, and excesse, yet are they in the deeds of the flesh: Therefore is there all such damnation after the sentence of Saint Paule. For be not ashamed hardly to number these honeste recreations amongst deedes of the flesh, til ye can by the Scripture discharge them thereof. Looke also, * where hee maketh a difference betweene the good Tree and her fruite, and the badde tree and her fruite: and say of an honeste hearte, in which of these Trees, bowling carding, with the residue of their fruites, growe. And hee sayeth in the same place, that euerie Tree that bringeth not foorthe good fruite, shall bee cast into the fire. * And Paule to the Galathians, very plainly declareth the sentence of Mathew, and nameth both the Trees with their fruites, and calleth the good tree, the spirite, and the deedes thereof, the fruits of the spirite. But in those fruites shall yee finde no place for none of these deeds: the wordes are

Math. 7.

Gala. 5.

these: the frutes of the spirit, Loue, Ioye, long sufferaunce, gentlenes, faithfulnes, méekenes, goodnes, temperance. Now marke well this good trée, and shewe mée what fruite or branche thereof ye can finde méete for to place your honest pastimes, good refreshing of the witte, the passing awaye of the time, and with riot and such like vaine trifles. The fruites of the euill trée are these: Adultrie, Fornication, vncleannes, wantonnesse, Idolatrie, witchcrafte, hatred, variance, wrath, strife, sedition, sectes, enuie, murther, drunkennesse, gluttony, couetousnes, pride, lechery, backbiting, discord, and innumerable such like. If you marke these fruites well, you may chaunce to finde some braunches, méete for your purpose. How be it, if any man bée so addicte to follie, that thought he séeth it, he will not sée it, least his sinne shoulde bée reproued, I shall take the paines my selfe (though I haue little thanke therefore) to set one or twaine before your eyes, and if you haue any felicitie or pleasure in the searching out of the holy word of God, you shall very easily with your studious indeuour, finde out the residue right wel. First,

what

what say you to this Braunche of vncleanneſſe, may it not take place (thinke you) among your vaine paſtime? I ſuppoſe the dædes of the fleſh be not cleanely, but your recreations are before proued to be dædes of the fleſh: Ergo your folish vaine recreations are not very cleanely, therefore laye vp this fruite of vncleanneſſe, to bée one of your precious iewelles to ſerue your purpoſe. How like ye alſo by wantonnes, may it not be nũbred well enough among your vaine ſporte and paſtime? Looke the firſte and fourth Chapter, where hée declareth how wée ſhoulde arme our ſelues with the ſame minde, to ceaſe from ſinne, by ſuffering in the fleſh, as Chriſt did, and to liue after the will of God. Hée addeth ſtraight waies, that it is ſufficient for vs, that wée haue ſpent the time that is paſt, of the life, after the will of the Heathen, & Gentiles, walking in wantonneſſe, fleſhly luſtes, in exceſſe of wines, in exceſſe of eating, in drõkenneſſe, and in abhominable Idolatrie. Here Peter rehearſeth wãtonneſſe, to pertaine to the life of the wicked Gentiles. To luſtes, Peter before in the ſeconde Chapiter ſaith, that they fight againſt the ſoule: Peter. 2.

and here he saith plainely, that they induce vs vnto abhominable Idolatrie. For what can be greater Idolatrie, then to departe from the Lord GOD, through inticing of the flesshe, and wantonnesse, to cleaue to the wicked Gentiles, which are straungers from the life that is in God, blinded in their vnderstanding, and walking in the vanitie of their foolish mindes.* Now good Christian Reader, according to the affection that thou hast to Gods most blessed word, search out the residue. Now may you expressely perceiue and see, both what Mathewe in the seuenth Chapter meaneth by the good tree, which Paule calleth the spirite, and her fruites doeth Paule call the deedes of the spirite: Where hee excludeth the flesshe, with all her appetites, lusts, and concupiscences. And that, that Mathewe calleth the euill tree, Paul calleth the flesh: and by the fruits thereof, the deedes of the flesh. In the which is conteined, all your fleshly pastimes, honest recreations, sober refreshing of the wit, with such like. And where Mathewe sayth, that euerie euill tree shall bee cutte downe, and caste into the fire: Paule sayth manifestly, that as many

Ephes. 4.

Math. 7.

many as commit such thinges, shall not inherite the kingdome of God. And to be excluded out of the kingdome of God, and to be hewne downe, and cast into the fire, is to taste dampnation. For howe farre was that braunch from dampnation, that was cutte from the tree, and cast into the fire, after his fine Reins and Purple, and delicious farre: doeth not the texte say, that he descended into Hell, and was sore tormented in the flambe. * Paule also to the Ephesians saith, that neither filthines, neither foolishe talking, neither iesting, which are not comely, neither any uncleane person, hath any inheritaunce in the kingdom of Christ, and of God. And how farre is it (thinke ye) from damnation, to be seperate, and diuided from the kingdome of Christ and GOD. Is there any Saluation, but in Christ onely: Luke sayth plainely nay. There is none other name giuen vnto vs wherein wee must bee saued: And therefore saith Mathewe in this first Chapiter, that hee shall saue the people from their sinne. Then is there no Saluation saue onely in Christe: then without Christe is there nothing but damnation. And is there

Luke 7. Ephes. 5.

Act. 4.

Math. 1

any

any life but in GOD onely? Saint Iohn
Iohn.1. saith nay in his first Chapter of his Gospell. Now, for as much as there is no saluation but in Christ only, and no life but in GOD: and seeing also, that to haue no saluation, nor life in God, is plaine damnation, then the deedes of the flesh, as your foresaide pastimes, are plaine damnation, because they haue no saluation in Christe, nor life in GOD, nor any inheritaunce in the kingdome of God and Christ. Now see you plainely, that these filthy deedes of the flesh (as the games before named, when they are most purely vsed) are of like damnation, with murther and theft: Ergo they are like wicked and abhominable. At this time satisfie your selues (I pray you) with these small warninges, gentle admonitions, and daungerous threatninges: and if yee regarde not this, then suppose not the contrarie, but that there shall bee a more weightier matter layd to your charge, and the spirite of Gods mouth shall destroy both you and them together. Therefore awake betime, and put from you the woorkes of darkenesse, that you may walke honestly while it is day. * Now at the laste
*Rom.13.

you

you say, for the passing away of the time, wee may exercise such vaine pastimes and recreations, and that I will goe aboute to withdrawe honeste men from their honest fellowshippes, familiar neighbourhoode, neighbourly meetinges and assemblies. And will also (I am sure) demaunde of mee, what I woulde honeste companie should doe: How I would they should be occupied, and passe away the time, the howers, the daies, and the nightes, if all these before named pastimes, and recreations were laied aside: I shall shortly solute this question, euen with the saying of Salomon in his Prouerbes, who sayeth thus. Giue not the foole an aunswere after his foolishenes, least thou become like vnto him. But make the foole an aunswere, according to his foolishenes, least hee bee wise in his owne conceipte. Here may you perceiue (if you list) that I count not this question verie wise: For the fleshly Children of this wicked worlde thinke this a right notable question, yea, and worthy to be soluted and aunswered with greate wit, discretion and learning, when in very deed it is nothing els but vnlearned and witless, Prou. 26.

lesse, and therefore, according to the Prouerbes of Salomon, not worthy to be aunswered, leaste the foolishe reioyce in his folly. For if this question, or such like were worthy aunswere, and that a man were bounde to satisfie them, I dare boldly say, that there shoulde bée more questions, then might well either with reason, or learning be aunswered. For this question is a great deale meeter for Ethniks, Turks, Iewes, and Sarasins, then it is for sober men, then it is for discreete menne, then it is for Christian men, or for godly disposed persones. For will not the banketters (thinke ye) after their gurgitation, and rauenous deuouringe of their deintie meates, and sweete wines, demaunde with wle braines and beallies, what shall we do all this day? Howe shall wee bring this long daye at an ende? How shall wée spende our time? Is not there (thinke you) good, honeste, and vertuous bargaines made, with, wée two against you two, for what wager soeuer yée wil, either at Tables, Dice, Cardes, Tennis, or bowles, as long as a Riall, twentie shillinges, or fourtie shillinges will last, or till wée goe to Supper? And to

make

make vp the bargaine, they lashe out one othe vpon an other, in such wise, that there shall bee neuer a member of Christe vnsought, or vn torne, so ỹ it may come to memorie. Yea, the honestest man in a towne, if he beginne once to face, will think scorne to bee out sworne for fourtie shillinges at Bowles, Cardes, Tables, or Dice. Wil not drunkards also muse with themselues, where they may get a company meete for their diet, to passe away the time, in glossing and gulling, either at such time as it were more méete for them to please their Lorde God, if they bée of the Spirituall sorte, with labouring in the sacred worde of God, to feede their flocke on the Sabboth, or holie day next insuing: Or if they be of the lay sort, to be occupied in his misterie, or occupation for his household, or familie: or else at such time, as it were méete for sober, discréete, and honest men, to be at their rest: For the which thinge, GOD made the nighte? What doe poore labouring men, that haue two or three Children, and nothing but their manuall, and handy crafte, to succour themselues, their wife and family. Wil not they (think you)

also

also study to riot about streetes, and lanes, searching out a companie meete for them, in Alehouses, and Beere houses, and inuente how they may bring the daye at an ende, and occupy their time in riot and gamening, their Wiues and Children in the meane while at home crying out for victualles, and can get none, for the good man of the house hath bestowed al his money so warely at Sice & Sink, or haue at al: or at the Spades, Heartes, Dyamondes, and Clubbes, and commeth home at nighte, with as many faces as a Sheepe, and can speake neuer a good woorde, neyther to Wife nor Childe, and yet notwithstandinge muste it bee called an honeste pastime, and sober refreshing of the wit. And thus doe they passe awaye the time, the howers, the dayes, and the nights. And why is this vice so slowly defaced? Beecause that in the mids of the Starres the Moone shineth very darkely, and they are both giltie of one offence, so that if the heads would redresse these vices the members woulde aunswere; O Hypocrite, cast out the beame that is in thine owne eye firste, that thou maiest perfectly see to pull

out

out the moate that is in thy brothers eye; * for what doe wee, but that wee see it first spying from you? Well, you wotte what I meane, amend it therefore in time, least you chaunce to get an afterclap, I meane the Sworde, Pestilence, or Dearth sente From God, for the correction of the same. Luk. 6.

Will not the Whoremonger also muse with himselfe, how hee maye bestowe the time, to obteine his fleshly and filthie purpose of an harlot? Wil not the theefe likewise, and Scailers and Euesdroppers of mens houses perpende and weight within themselues, where they may bestowe the time to obteine their praie, put man, woman and child in sore feare and dread, and manie times in ieopardy of their liues? And now at the last commeth foorth these sober men, with their honest felowshippes, some time from their couches before they haue giuen God thankes for their rest, and as soone as they haue said good morrowe to their neighboure, doe demaunde of him what they may do, to passe away the time, till they goe to dinner. And some to make the matter sure, smit vp the bargaine ouer night, to be in a readinesse against the next mor-

morning. Some at their vnthankefull Breakefast or dinner, shall couenaunt, to prayse God all the day vnto night for his aboundant benefites, with blasphemies, periuries, and abhominable othes, in their honest pastimes? Cal you this your neighbourly meetings, assemblies, honest neighbourhode and familiar fellowship to passe away the time? Cõsider (I pray you) what a wicked rable ye haue annexed vnto you: For in that exercise will theeues, whoremongers, murtherers, dronkards, railers, scoffers, vilains, slaues, Jesters, & scorners be partakers with you. And think you that this is not a blessed cõpany, to be matched withall, in these shamefull & detestable vices of the flesh, Might not a man (if neede were) aske you also this question, whether all thinges bee so surely stated, so circumspectly ordered, so warely prouided for, and in such pure state, that there may so great leasure bee had to such vanities of pastime, to the daungerous losse of time, so pretiousa Jewel? Is all (thinke you) so rightly handled, both towards God and our neighbour, that each of these thinges set a parte, yee may freely apply your mindes, to dallying

tying with wanton sports and gamening? Is the true worship of God so mainteined in all places, that there lacketh nothing to bee required therein? *And will you yet like me, howe ye shoulde be occupied and passe the time a way, if such vanities were laide aside? Is the worde of the most high God, purely, sincerely and truely preached in al Congregations, *and euerie Church rid of a Papist, and a true Preacher in his roume? Is true prayer, that should incense vs, with ardent affection to our heauenly fathers will, allowed for his annointed Christes sake, exercised aright in al places? Is blasphemie so so wel abated, *that there needeth no reformation for it? Is Hipocrisie and the straunge worshipping of the true God, with ỹ obseruing of daies, times and monthes. * And the holding in of the people, *with such trifles as can not abide, cleane taken away from the Christen congregation? Are Burroughes, Villages, Townes, Corporations and Citties, indued with sober, graue & prudent officers and Counsellers, *abhorring auarice, couetousnesse, seeking the publike & common commoditie, handling the Law in the true

Iohn.4.

Marke.19.

Exod.20.

Gal.4. Esa.1.

Exod.13.

feare of GOD, without respect of per-
Leuit.19. sons. *Are lawes so indifferently vsed, with-
out fauouring of the poore, and honouring
of the mightie in righteous iudgeme.
Leuit.19. *without rewardes, giftes and bribes, that
no man hath cause to complayne? Is the
pouertie so honestly prouided for, both in
meate, drinke, and cloth, and houses foun-
ded for the sicke, sore, blinde, domme and
lame, with honest pentions perteining to
the same, and the Deacons appoynted for
the purpose, being men notable in worde
and wisedome, and of honest report, and ful
of the holy Ghost: meete for such a needeful
Actes.6. busines and necessarie office? Do the Cu-
rates so tenderly fauour the Flocke of the
Lorde, without hauocke making of the
same: preaching to them the pure and sin-
cere trueth and veritie, without fayning
Hiero.33. Fables, Tales or lies: * conuerting the
hearers both with woordes and life, see-
king the health of his poore afflicted, com-
forting them that be in heauines and care,
binding vp the wounded hearts, preaching
deliuerance to them that be captiue, decla-
ring the acceptable yeere of the Lorde, and
the fearefull day of vengeance of our God?

Are

*Are there such honest and godly scholes, and places of vertuous and godly exercise, in Corporations, Borrowes, Townes and faire Cities, *for the bringing vp and honest nurtering of Children: and their Tutours and Scholemaisters, *tried by men of grauitie and pure literature, in what kinde of doctrine they exercise them, eyther with such learning as shall afterwarde make for the glorie of our heauenly father, and the edification of the Congregation of Christes flocke, or in such wicked doctrine, as shall pertayne to the subuersion both of themselues and of the comminaltie, (for in them is the expectation, as well of vertue as of vice in all Realmes) as is the due inquisition of the same made in all quarters? Is there also diligent search in all places, for false waightes and measures: that men buying and selling, susteine neyther damage nor losse? *Is there such loue amongest neighbours, that euery man would no worse to his Neighbour, then to his owne heart? * And if it doe happen or chaunce that any person breake loue, so that strife variance, discorde, debate and hatred doe rise and growe betweene Neighbour and

Esa.12. 4Regu.16. 4Regu.1. Prou.16. Mat.7.

Neighbours are the Curats (for the which thing they receiued that same appellation) or the eies of the Parish (otherwise called, in our Phrase of speech, the heades of the Parish) ready (as their duetie is) to reconciliate and to bring this putrified wounde to a concorde. *If these things, with manie other, bee in such case that in none of them there needeth reformation: there may the more libertie be giuen, to your honest recreation and sober pastimes. But if they be not done, take heede how ye meddle with the other honest recreations and pastimes. For remember that yee are they that must beare the great charge and burden of the people. *Unto whome, for conscience sake, the people must bee in subiection. *Forasmuch as yee haue the ouersighte of them, and ought so diligently to studie and waite for them, as if you shoulde giue accompte (as you shall in deede) for the soules of subiectes. Therefore beware, that yee may make that great accompte, with ioye and not with griefe. *Nowe, therefore doe I sore muse, how this question (except it were by the priuie suggestion of Sathan, *worker of all mischiefe) coulde sinke into anie honest,

Mat. 5.

Deut. 1.

Rom. 14.

Heb. 13.

Gen. 3.

honest, and specially into anye Christian mans stomacke, to demaunde, what they should doe, or how they should be occupied, if these sinnefull pastimes (otherwise called honest recreations, were laide aside? If you would be as diligent to demaunde how ye should liue well, howe you shoulde behaue your selues to please God, how yee might remaine in the feare & dreade of God, as yee are to inquire for such vaine trifles: oh Lord what a worlde shoulde we then haue shortly? And in conscience, I suppose, that this is the more meeter question of both, for a Christian man to demaund. For with what face, darest thou enterprise, to inquire how thou shalt consume the daye, in such wicked pastimes: with the abhominations that longeth thereto (as the blasphemie of Gods most holie name, drunkennesse, excesse, with many other more such like) seeing and considering, that thou art not certeine, nor sure to liue the halfe day? Doest thou thinke it no daunger, to fall into the handes of the Lord? * Hast thou no more dread of him that is able to kil both thy bodie and soule, and to caste them both into Hell fire? Nowe ponder (I praye thee) Hebr. 10.

the Sacred Scriptures that follow, what occupation and busines ye should by their counsaile haue, if these foolishe pastimes were set a parte. *Matthew saith, walke because you knowe not what houre your maister will come. Of this be you sure, that if the housholder knewe what houre the thiefe would come, he would surely watch and not suffer his house to bee broken vp. Therefore be ye also readie, For, in an houer as ye thinke not, will the Sonne of man come. Heare ye this yee sluggardes: Matthewe biddeth you wake: ye will say: Wee are neuer disposed to sleepe, then when wee are at Tables, Cardes, Dice, Bowles, Tenis, or Chesse. I graunt that to bee verie true. But will that businesse please your heauenly maister, whē he commeth sodainely vpon you? Matthew would haue you as diligēt to prepare, against the comming of the Lorde, to vanquishe and driue away the assauites of the Deuill, as the housholder is diligent to prepare weapons against the comming of the Theefe that would breake vp his house. And would the housholder (thinke you) fall to Cardes, Dice, Tennis, or Bowles, if hee knewe when

Math. 24.

when the theefe woulde come vppon hym: Matthew sayth playnely nay, but hee woulde watch, saith he, if he knewe what howre the theefe would come, and prepare weapons to keepe him off. And wilt thou (seeing thou art vncertaine when the Lord wil come as the housholder is what houre the theefe wil come) apply thy self to Dice Tables, and Cardes, and suffer the house of the liuing God to be broken vp: For the temple of God is holy, (sayth saint Paule) which are ye. * And thinke yee that there ought not as great studie to bee taken, for to defende the house that God made to his owne similitude and likenesse, * and redeemed with his precious death. * From the snares of the wicked, against the comming of his maister: as there ought to bee for an house that is made of Lyme and Stone, and is in subiection to euery tempest of water and winde: The which also was buylded of a sinfull man, and paied for with corruptible siluer and golde, that at his dying day, shall bidde his maister adieu, and neuer doe him pleasure after? The instruments that ye must prepare, to keepe away the Theefe, agaynst your Maisters com-

1. Cor. 3.

Gen. 1.
1. Pet. 1.

ming: are not Bowles, Dice, Cardes Tables, Bowls, Knives, Tennis Balles Chessemen, Counters, paised Groates, Toppes and Scourges, with such thousande moe, which the Deuill hath inuented? no, no. Saint Luke in his chirteene Chapter telleth vs of other manner of instrumentes to passe away the time with. then these bee, hee sayth with a deepe stomacke, take heede, watch and pray, for yee knowe not when the time is, & that I saye to you, I say to you all, watch. Luke would haue a Christian mans instrument to occupie him selfe withall, and to passe away the time, to consiste in watching and praying, & the fleshlie children of this world woulde haue it to consiste in Dicyng, Carding, Bouling, and Tennis playing. Thou wilt saye that will irke, and wearie one, euer to bee watching and praying. I saye vnto thee, that of the abundance of the heart, the mouth speaketh, for a good manne, out of the good treasure of his heart, bringeth foorth good thinges. *As to doe all thing whatsoeuer they goe about, eyther in worde or deede, in the name of the Lord Iesu, giuing thankes to God the Father, by

Luke. 13.

Math. 12.

by hym: and to apply themſelues, to watching, praying, and reading of the ſacred Scripture: as the fruits that ſpring out of the good treaſure of their heartes. But an euill manne, out of the euill treaſure of his hearte, bringeth foorth euill thinges, as Dicyng, Carding, with ſuch more a great number. For, if he had any better treaſure, lying in his hearte, he would ſurelie bring it forth. But he hath no better, that hee can take a man of truſt, therefore euill as they bee, ſo hee vttereth them: For as they lye Canckerfretted at his hearte, ſo hee layeth them foorth, take them vp who liſt: therefore of thine owne mouth I iudge thee. Thou euill ſeruaunt, canſt thou finde in thy hearte, to paſſe away the time with Cards. Tenniſſe, Tables and Dice daye and night, without wearineſſe and care? And ſayeſt thou, to watch and pray, and to bee giuen to wholeſome meditation of Gods woorde, will wearie anie man? Seeing the firſt is a broade path, leading to deſtruction, the which the vnthriftie gameſters can finde out readily enough. The laſt is a verie narrowe path leading to life and ſaluation, *the which is not yet

Luke. 19.

Mat. 7.

troden

troden out of them: for it is vnsearched for. Luke in the twelfe Chapter also sayth, Let your loynes be girte round about, and
Luke. 12. your lightes burning, and your selues readie like men that waite for their Maister, when he commeth from the wedding, that as soone as he cõmeth, and knocketh, they may open vnto him. Blessed are those seruauntes, which the Lorde when hee commeth, shall finde waking. Heere I thinke Christ borroweth a similitude of them, that in the night time vse to prepare themselues in a readinesse against their Maisters comming home from the wedding, because he woulde haue them so handsomely girte, that they may walke with the lesse let and impediment. But I thinke, if wee shoulde walk in the night, after our honest passing away of the time, to meete with our Maister, we had neede I suppose to be well couered about our heades, least the Winde make our braynes dizie, and wee stagger out of the right path, and reele like night riottours, and dronkardes: They that walke in the night, for the most parte vse to carry light with them (specially if they fetch home any great man) for in the broade

broade day they vse to carrie no lightes (as the superstitious sort haue vsed now of late dayes: and as some yet at this present doe, if they were well sought out) for no better will their curates teach them, but to light Candelles in the cleareſt Sun shine in the yeere, and sticke them vpon postes, stooles, and walles, before Idolles, to shewe them light, and yet they themselues with their idols remaine starke blinde. What thinke you that these lightes bee, that yee muste meete him with, Cards, Tables, or Dice, and other such like trumperies? Surely they shall shew a faire light. And as well shall he welcome you with them, as hee did the fiue foolish virgins, which had no Oyle of their owne, but when Christ came, they were fainte to go a borowing, and when they came and knocked, were shut out of the doores. * Beware yee passe not awaye the time so long with such vayne follye, that your good woorkes bee to seeke, and then ye knock tarde at Heauen gates, and for lack of knowledge, ye be shut out at the doores. Take heede in time, for those seruaunts shall be blessed, whome the Lorde when hee commeth, shall finde waking, saith, Mat. 25.

Luke. 12. 1. Thes. 5.

*Saith, that the daye of the Lorde shall come as a theefe in the night, for when they shall say, peace and no daunger, then commeth there on them sodaine destruction, as the trauayling of a woman with childe: & they shall not escape. Heare ye this ye blasphemers: Heare ye this thing, ye wicked gamesters: Heare ye this thing, ye wittie and fleshly children of this worlde: Nowe go too, apply your businesse, to the Cards, Tables, Dice, Tennis, Chesse and Bowles, as fast as yee can: for the Lorde will come at your pleasure, when yee will, and not before ye will haue him come. So will the thiefe come and reaue vp your house, and not before. Plie your businesse, as fast as ye can: hast vp your wickednesse, and let not for it: neyther care for any threatnings at Gods mouth, for he is too weake to performe his promise. But of this be ye sure, that as iustly as a teeming Woman that is with childe, must needes suffer the trauaile thereof, whether she will or no, and can not auoyde it, euen so, thinke not the contrarie, but when the Lord commeth, yee shall bee taken as he findeth you, and shall not escape, but as yee haue wrought the

workes

workes of your bodie, so must yee (spite of your guts) appeare before the Iudgement seate of Christ, to giue your accomptes, *Be pacient and settle your heartes, for the comming of the Lorde draweth nigh. Behold the iudge standeth before the doore. Iacob. v. Here Iames plaieth the bug with you, and in a manner, mouth to mouth he maketh him to knocke at the dooze of your conscience, that yee shoulde in time, yf it might bee, withdrawe your selues from such vanity. Is it meete (think you) to passe away the time with such trifles, when the iudge standeth at the dooze? but if yee will needes vpon such foolishnes notwithstanding all these commination and threateninges, beware I say, for the comming of the Lorde draweth nigh. *Bee sober and watch, for your aduersarie the Deuill as a roaring Lion walketh about, seeking whom hemay deuour: whome resist, stedfast in the fayth. Who is this, saith Peter, that prouoketh you to this wicked inuention, that ye demaund so wittely what wee shall doe, if these vayne pastimes were layde aparte? he sayth playnelye that it is the Deuill, who goeth roaring about seeking

1. Cor. 5.

1. Pet. 1.

king whome he may deuoure. Where doth he search to deuour you? in your faith, saith the Apostle, for if ye apply your selues to the deedes of Faith, without the which (sayth Paule) it is impossible to please God; * as to pureness of liuing, to the forsaking of the Deuil with al his works, to followe the deedes of the Spirit: then foorth with rageth the aduersarie, then fumeth the deuill, then seeketh hee whome he may deuour. But follow the appetite of the wicked flesh, and saciate her lust, and desire, and ye shall be his faire Children, ye shalbe Chikens meete for his owne tooth, he shall stroke your heades, and make very much of you, for ye are well worthie, seeing yee are Seruauntes meete for such a master. Play at dice, carde, tennis, bowle, and Chesse, with al other fleshly pastimes, day and night. Lay on othes, teare GOD with all his holy members as small as herbes to pot, and the diuell will neuer hinder you, neuer roare at you, he will neuer seeke who he may deuour: for hee hath you fast knitte to the deeds of darkenesse. And keepeth you still in the same, as children of vnbeleefe. And what needeth the Deuill to

Hebr. 11.
Luke. 1.
1. Pet. 1.
Gal. 5.
Psal. 14.
Rom. 14.
Ephe. 2.

seeke

seeke for them, seeing they seeke so fast to runne to him, with the passing away of time, in such vayne sportes and recreations of the witte, and solacing of the minde: Therefore after the counsell of Peter, bee sober and watch yet a verie little while, and he that shall come, will come and will not tarrie. He will not tarrie (saith Paule) Heb.2. a game or two at the Tables, Cardes, Chesse or Dice, & then haue with you, saye you, passe away the time at your pleasure, applie your selues to such vanities as long as ye list, demaunde what ye shoulde doe, howe yee shoulde spende the time, if these wicked gamenings were laid aside, as ofte as you list: Paule maketh you a plaine answere, that he that commeth, wil come, and will not tarry. For if with all expedition & readines, he would haue his disciple folow him, when he intended a matter of no lesse godlinesse, then necessarie, as to burye his Mat.8. father, hee graunted him no libertie, but commaunded him, to followe him straight waye, and to suffer the deade to burie their dead. And think you that he will tary your leasure, till ye haue plaide a game or two, in a matter of wickednesse that defaceth

Gods

Gods glorie (for as much as it is a deede of the flesh) and preiudiciall to the edification of our neighbour: no, no. He that commeth: will come and will not tarie. Therefore if thou wilt know, howe thou shouldest be occupied, if these vayne pastimes were layde aside, resorte nowe and then, yea, rather continually, *to the most wholesome worde of God, and there meditate and exercise thy selfe, and if thou canst not reade, then let thy Seruantes or Children reade vnto thee, if none of them can reade, then feare the vengeaunce of GOD, for thy negligente bringing vp of them. For the good Tree shall be knowen by his fruite, & the bad tree likewise.* And Paule compteth him that prouideth not for his owne and specially for them of his housholde, to denie the faith, and to be worse then an infidell. And to the Galathians hee calleth the housholde of fayth, that in Timothe hee calleth his owne housholde. Let therefore your youth be godly instructed. For as the common byworde is, such a Father suche a Sonne, such a Maister, such a Seruant: and as the heade of the housholde is, so are the members * And Dauid also calleth the

Iohn. 1.

Mat. 7.

1. Tim. 4.

Gal. 5.

Psalm. 18.

fainly

familie bleſſed, that feare the Lorde.* For in the vertuous nourtering of the children* conſiſteth the quietneſſe of all Realmes, & namely in ſuch as are made vnto the ſimilitude of their Lorde God. Therefore in ſeaſon, let them taſte of the ſweete word of God, and ſauour of the kingdome of heauen,* that they in the ſame holy word, comforte both you and themſelues. And as I ſaide vnto you, if ye liſt to knowe howe to paſſe away the time: buſie your mindes in the Sacred Bible, and taſte how pleaſant the Lorde is. * And when ye haue ſaciate your mindes therein, fall to prayer and ſupplication, and deſire thy almightie Father, who fulfilled the whole ſomme of his worde, in his ſonne Chriſte. * That for his reuerence and worthineſſe, he will illuminate the eyes of the fleſhly hearte, that thou maieſt obteine the perfect ſence of the ſame * Then marke what vocation thou art of, If thou art the cheefe ruler of the people, and the principal among the members & the head of ỹ congregation, I exhort thée, for conſcience ſake, let neuer this queſtion enter into your ſtomack, to demaund what ſhall wee doe to paſſe away the time

Pſalm. 126.

Pſalm. 33.

1. Peter. 2.

1. Tim. 1.

Pſal. 118.

in trifles of follie: But rather ponder these three thinges, what knowledge is there in our Realme, if that bee wanting, fall to dreaming with Salomon that wise ruler, and God shall appeare, and giue you your request, therefore inquire for knowledge, and yee shall haue it aboundantly, and the things also that ye require not, shall be giuen vnto you. *Wherefore looke diligently, what knowledge raigneth in your Realme: Then marke what feare of God there is in you, to delate the true woord of God, and what an heart you haue to maintaine the same. For the feare of God is the beginning of wisedome. And therefore, ye that be the gouerners of the people, feare God, and ye shall ratifie the things that be good. *Thirdly, mitigate your hearts, and subdue your mindes, hauing no respecte vnto the sublimitie, & superioritie of your state, in comparison to your subiects, but rather in subiection to your Lord GOD: and marke well that you are ministers, yea, ministers I say to him, vnto whome you shall make a straight accompte. *And here remember, that in as much as ye are the ministers of GOD, God hath giuen you

3. Regum. 3

Prou. 1.

Eccle. 15.

Heb. 13.

you a sworde in your hande, to deface malefactours, and to preserue the innocent. Therefore, occupie it to Gods glorie, and to the subuersion of the bloudie kingdome of Antechriste, after the example of King Iohn, and all wee your true louing subiectes, wil hartely maintaine you, with our praiers to God, who alwaies preserue you. *And here rest and quite your selues, to the glorie of GOD: for in these three things, are many things to be wailed. If thou bee a Spirituall iudge of Christes flocke, or a superintendent of his congregation; is it meete to demaund, how thou shalt passe awaie the time, if such vaine pastimes are laied a side? No, no, there shoulde bee no such vndiscreet woordes or language, and specially among such persons. For, your communication is a sore incitation to the common sorte of the people: For of your woords do they wholy depend. The more pitie, if it pleased God: without they were as the wordes of God.* You reioyce verie much, to haue taken your power and authority of Peter, & learne ye these lessons of him? Then am I deceiued: for I am sure, he made no such answere vnto Christ

Rom. 13.

4. Reg. 10.

1. Tim. 2.

1. Peter. 4.

Iohn. 23.

when hée demaunded of him, whether hée did loue him or no. He aunswered him, yea Lord, thou knowest that I loue thee, if ye count Peter to be your predecessour, then follow the ensample of him & loue Christ. What must ye doe then, if ye loue? Must ye apply your selues to Dicing, Carding, Hunting, and Hauking? No, that is not the way to follow Peter. What then? feed my shéepe, saith Christ to Peter. Nowe then, if ye loue Christ with Peter, ye must with Peter fæde, fæde, not Palfreyes, Geldinges, Horses, & a kennel of Doges, but my shéepe, saith Christe. In déede Christe often times by a certeyne metaphor, and phrase of speaking, doth mutuate and borow, the vnreasonable, for the reasonable, as it appeareth in the 21 and also in the tenth of sainte John, where he saith, a good Shéephyeard will giue his life for his Shéepe. Yet all the world in a manner wil testifie, that he died neither for Shéep, nor Oxen,* But for the Christian Congregation he died. So when he commanded Peter, & you in Peter, (If ye be his true successors) with pasce, pasce, feede, fæde, that ye shoulde fæde that Congregation, the

Io. 10. 21.

1. Corith. 9.

Esay. 50. 3.

which

which hée died for, that his beloued spouse, the holy Catholik Church, of the which he is the head. *But I pray GOD, ye fede them not as the Prophet Ezekiell in his 34. Chapter specifieth, saying. Woe bee vnto the Shepheards of Israel, that fede themselues: should not the Shepheardes féede their flockes? Yée haue eaten vp the fatte, ye haue clothed your selues with the wolle. The best fedde haue you slaine, but the flock haue ye not nourished: The weak haue ye not holden vp: The sicke haue ye not healed, the brokē haue ye not bound together; The outcastes haue ye not brough againe: The lost haue ye not sough, but churlishly, and most cruelly haue ye ruled them. These thinges are right contrary, and cleane beside the commandement, that Peter receiued of our Sauiour Christe. For he commaunded him to fede the flock and not eate away the Fatte from their beardes, and fede themselues, and (in the meane while) let the flocke starue for lack of foode, This is not to féede of loue, but of compulsion. * Not for Christes sake, but for ỳ bellies sake. Marke now Ezechiels Prophesie with a single eye: and fulfill the

Ephe. 6.

Ezc. 30. 4.

1. Peter. 5.

Phili. 3.

thinges that hee, with the residue of the Prophetes appointeth you, and yee shall finde more necessarie thinges pertaining to your office, then to cast holie water, and deale holie bread, or to bid fasting, or holie daies on the Sondaie. For if you looke well on your duetie, and ransacke euerie corner therof, none otherwise, then ye shal at the compting daie giue an aunswere therefore; ye shall (if ye haue anie conscience, or any dread of God before your eies) haue small affection to demaunde, how ye shall passe away the time, if these vanities were laid aside. But in no wise how soeuer ye do, whatsoeuer is written, or spokē vnto you, take litle hēd to your selues. But yet I saie, beware against ỹ time, & haue your aunswere in a readines, when it shalbe said vnto you, giue accōpt of thy Bailiwike: for thou maiest no longer be Bailife. *Therefore bē not offended, although I write the trueth, for ye knowe where the wordes bē conteined: not in my imagination, but in ỹ sacred Scripture. If ye be offended therewith, remember that God and his worde are all one. * Now conclude the sequele your selues, for ye knowe my minde. If ỹ

Luk. 16.

Iohn. 1.

be

be a tempozal, oz ſecubar iudge, remember well that then there is no time reſerued foz thee to demaunde, how ye ſhall paſſe awaie the time in ſuch trifles of follie: but rather daie and night, ponder and weigh what is lawfull and right.* In your iudgement be equall & righteous: and diligently ſearche out the trueth. If ye haue executed the lawe vnrighteouſly (the which of it ſelfe is verie iuſt and true) learne nowe to doe right, applie your ſelues to equitie, deliuer the oppreſſed, helpe the fatherleſſe to his right: let the widowes complaint come before you.* Remember that yee ought to be learned, ye that exerciſe the lawes vpon the earth, leaſt yee periſh from the righte way.* So that by ſuch knowledge, ye may diſcerne, neither to fauour the poore, neither to honour ỹ mighty, but to pronounce the iudgement of the Lord, & to iudge your Neighboure in righteouſneſſe.* Nowe, weigh theſe thinges a right, and exerciſe them accoꝛding vnto your office, as ye ſhall giue accompte foꝛ it, at the laſte daie when ye your ſelues ſhall bee iudged, as ye haue iudged other.* And ioyne a chriſtian mans life thereto, that is, to ſerue God in holines

Mich. 2.

Hierem. 5.

Eſay. 1.

Pſalm. 2.

Leuit. 19.

Luke. 6.

and righteousnes, al the dayes of your life.
Luk. 1. *And then marke in what corner of a pure conscience, thou shalt demaund how thou shalt occupie the daies and nights, to passe away the time. If thou be of the inferiour sort, and of the vulgar companie, thou hast thy duety shewed thee before: saving this one thing remaineth, that ye must consider in as much as yee are subiectes, yée must liue in al submission, and lowlinesse, and in true obedience toward your rulers and gouernours, as Paul plainly recorded to the
Rom. 13. Romanes, * let euery soule submit himselfe vnto the authoritie of the higher powers. Here God excepteth no man, no not him, that weareth three Crownes at once, nor none of his rable, bée hee spirituall or temporal, if he be comprehended vnder the name of a subiect (as all men be, saving the Rulers only.) For that Paule here calleth euery liuing soule: menne that are expert in the Hebrewe tongue doe call it euery liuing man. Now if the triple crowned gentleman, that Antichrist of Rome bée a liuing manne (as I thinke he is, without there bee an alteration made in nature, as there hath before this time bin in his predecessour)

vecessour) hee must by the rule of Paule, put of his Crownes, and laye them at the tempozall rulers feete, and fall to repentaunce, that by his vsurped power he hath suffered so many of his superiours to knéel and to kisse his filthie feete. And therfoze in this behalfe, I counte him, as I doe all other of his ozder beside, very Subiectes, euen equall with them, that are of the lowest sozte of the tempozalty: yea equal with them that ought to washe mennes Feete. And therefoze as many of the subiectes, Iohn.13. must liue in lowlinesse and iust obedience vnto their rulers and gouernours, yea, although they be infidels.* And to this doeth Iohn.13. Peter well agree, saying, submit your selues vnto al manner of ozdinance of man foz the Lozds sake. &c. so long as they ozdain nothing contzary to the expzesse wozd of GOD.* If they doe: yet resiste them Daniel.3. not with power of violence, but with the wozd and pacience,* but be thou stedfast in the pzomise, * and suffer foz cõscience sake, Iere.30.6. Foz he that resisteth, shall receiue to himselfe damnation: foz as much hee resisteth the ozdinance of God.* I would therefoze Math.5. that our spirituall Father should take heed Rom.13.

in

Math. 26. in time, and put his Sword into the Scabbard againe* For without the great mercy of God, they are al damned with the deuill of hell. Now therefore I exhort you by the mercifulnes of God, and by that affection, that ye haue to be buried with Christ in baptisme, * and in that ye desire to be holy as he is holy in al maner of conuersatiō, *auoide the wicked dedes of the flesh.* And if ye be risen again with Christ, seeke those things which are aboue, where he sitteth on the right hand of God. Set your affections on heauenlie thinges, and not on earthlie thinges. And bacbite not this poore and simple inuectiue, against these swarmes of vices: if ye do, marke where ye reprehende it, and conferre the Scriptures withal, for in a maner without Gods woorde is nothing spoken. Then if the Scripture be true (as I trust ye will graunt no lesse) beware ye resist not the trueth against your conscience: but rather fortifie it to your power and strength, to the glory of God, and to the subuersion of vices. And thus I commit you to the worde of his Grace. God saue the Queene and her most honourable Counsell, with the whole Commons. Amen.

Rom. 6.

1. Peter. 1.
Gala. 5.

Colloss. 3.

¶ A forme of thankesgiuing, *and prayer to be vsed of* all godlie Christians in their families.

Thankesgiuing.

WE most humblie thanke thee (O heauenly father) for al thy louing kindnes so abundantly shewed towards vs this Day, or this Night, and all the rest of our life hitherto, and especially that it hath pleased thee of thy fatherly fauour and infinite loue, before we had done good or ill in thy sight, and before the beginning of the worlde, to write vs in the booke of life, and vnchangeablie to ordeine that we should be thy children, and vessels prepared to honour, with the rest of thy Saincles. And we thanke thee for the great worke of

For our lection.

our

For our creation.

our creation, which as it is wonderfull in it self, being first framed according to thine owne Image, wisedome, holinesse and immortalitie, so doeth the excellencie thereof much more clearely appeare, in that thou hast made an infinite number of other creatures, vpon the earth, in the heauens aboue and in the waters beneath, farre inferiour vnto vs: yea, continuallie daie and night attending vppon vs as our seruants and handemaidens: but most especially wee praise thy holy Name, & euermore thanke thy Maiestie for the abasing and manifesting of thy onely begotten Sonne in our poore and fraile nature, that hee might in the same yelde vnto thee (O Father) a full and perfect obedience for vs, such as in thy most iust Law was required at our hands, and that by his most painfull and hellish sufferings, anguishes and horrours both in soule and bodie, as well in death as in life, we might be made free from al these euerlasting sorrowes, feares and tormentes, deserued of vs, and prepared for all those that do not beleeue: euē so was it thy good pleasure (O Father most merciful) that he in the verie substance of our nature through

For our redemption with an amplification or description of the same, to stirre vp our dull mindes to due thankfulnes.

that

that mightie power of his Godhead, should not only beare the intolerable weight of all our sinnes, together with all the punishments due for the same, but also ouercome sinne, destroye the power of sinne in vs, and obtaine for vs a glorious victorie ouer sinne, the world, death, hell, and all our enemies: Yea, that he should restore vnto vs by the vertue and worthines of his obedience, al good things, which before were lost through our follie and disobedience, & that in a more perfect estate then euer wee had them, in as much as now our strength, our wisedome, our righteousnes, our worthines, our assurance of thy fauour, our ioye and felicitie resteth not in our selues fraile creatures, but in him our only and almightie Sauiour, who sitteth at thy right hand in glorie and power for euermore, that henceforth there should be no more sacrifice for sinne, no other mediatour to intreate thy Maiestie, no more deseruers or purchasers of thy fauour for vs: but that all flesh shoulde confesse that there is no other name vnder heauen by which we can be saued, but onely the Lorde Iesus: and that whosoeuer reioyceth, might reioyce in the

crosse

crosse of Christ. This misterie (O Lord) is too high for vs, we cannot comprehende the fulnes, the lenght, the breadth, and the deepenes thereof: all the wisedome of man is too blinde & grosse to perceiue any part thereof perfectly, the very Angels doe alwaies wonder at the same, and the deuill, and Antichrist, with all the Princes of the world haue laboured vtterly to extinguish the knowledge and memorie of the same: yet nowe in these daies thou hast againe clearely reueiled the same by the preaching of thy worde, and wee here present through the aboundance of thy grace, haue seene and felte the glorious power of the same: but such is our horrible blindnes, peruersnes, vanitie & vnthankefulnes, that we see it not clearely, wee beleeue it not perfectly, nor weigh it sufficiently, nor meditate thereon effectually: for we should loue thy Maiestie for this famous worke of our redemption by Iesus Christ with a most perfect loue, without al comparison, and farre aboue all other things in the world: whatsoeuer we loue, we should loue for thy sake, so that nothing shoulde be more deare and ioyfull vnto vs then the setting foorth of thy

An humble and true confession against our selues.

thy glorie, the praysing of thy Name, the furtherance of thy true religion, and prosperitie of thy Churche: and nothing so great a griefe as the contrarie to any of these: but this loue we finde verie colde in vs, for wee long not earnestly to bee in thy continuall presence, we are very negligent, and soone wearie in speaking to thy Maiestie by prayer, and hearing of thy Maiesty speaking to vs by the ministerie of thy holy word: we haue not a felicitie in meditation of thy mercies, in declaring thy prayses, in commending thy wonderfull workes: yea, we haue oftentimes more pleasure in beholding vanities in worldly matters in idle and prophane exercises, and in the workes of darkenesse: we are violent in reuenging our owne iniuries, and in hating those that hurt our selues, but are not so much as heartily grieued with those that offend thy Maiestie by sinne, and obscure thy glory by corrupting thy true religion. Our loue toward our brethren ought to be like the loue wherewith thou hast loued vs, that is, pure, vncorrupt, vehement and euerlasting: but wee loue for our owne pleasures, and for worldly respects wee are soone prouoked

For our vocation.

to

to anger, we mislike long, wee are hard to be reconciled, we are not so duetifull to our parentes and gouernours, so kinde to our friendes, so courteous to strangers, so charitable to those that are in necessitie as we ought to be. We should be holie and pure as thou art pure, because (thou Lord) haste redeemed vs from all vnpurenes, that wée shoulde continually offer vp to thee our soules and bodies, as a pure, liuely and acceptable sacrifice: and because wee are thy temples wherein it pleaseth thee to dwell by thy grace and holy spirit. But we feele too too many rebellious motions and corrupt cogitations, such as we are ashamed to speake of to any mortal man: our minds should be drawen vpon high with the loue and desire of heauenly & spirituall things, because wée are straungers here, and citizens in heauen, for that wée knowe the things that be here below to be vncertaine and transitorie as the flower of the grasse, our selues fraile and mortal, and the ioyes prepared for vs after this life, to be infinit, inestimable and euerlasting: howbeit wée spend a great part of our time in folowing after the thinges of this worlde, in prouiding

ding for this lumpe of earth: our ſtudies, cares, and cõmunications, are verie earthly and prophane. Finallie, we haue broken all thy Lawes, wee can performe no good thing perfectly, we conſider not alwayes effectually, that wee are in thy preſence, and that all thinges are open to thee, bee they in reſpect of men neuer ſo ſecret. We depend not conſtantly vpon thy prouidence, we reſt not with full contentation of minde in thy good pleaſure, we haue not yet learned wholy to reſigne our ſelues, our children, our friends, & al the bleſſinges which thou haſt giuen vs, into thy handes, and to be content without al murmuring, and repining with that ſtate of life wherein thou placeſt vs: we are not carefull enough for thoſe whome thou haſt committed to our ſpeciall charge: we corrupt and abuſe al thy good giftes, we can not rehearſe the multitude of our offences, for wee are guiltie, we are guiltie of infinite crimes, which we remẽber not, nor neuer knew, becauſe of our ignorance and negligence. And although, we be in ſo ill a caſe, ſo vile of nature, ſo voide of goodnes, ſo full of infirmities, & ſo neere a thouſand deſtructions, yet are wee

not throughly humbled before thee: we doe not loth and lamẽt our sinnes as we ought to do, we flatter our selues, we qualifie our faultes, we inwardly mislike those that admonish vs, we are slowe in reforming our selues: yea, which thou of all thinges moste abhorrest, wee are soone blowne vp with glorie, and made prowde of thy giftes and of those things which thou of thy goodnesse worrkest in vs & by vs. Therefore O Lord according to the multitude of these our miseries, we flie vnto the throne of thy grace, as they that are guiltie of infinite crimes, crauing thy pardon, as they are ashamed of their foulenesse, and faine would be washed with the bloude of thy sonne Iesus Christ, as they that are wounded to death euerlasting, and desire to be healed with the soueraigne oyle of thy grace and holy spirit. O Lord forsake not those that desire earnestly to forsake them selues: receiue vs to thy fauour, who only appeale to thy mercies, we know no way to come to thee, nor meanes to obtayne any good thing at thy handes, but only him, euen our Lord and Sauiour that hath said: I am the way, the trueth, and the life, who hath promised, whatsoeuer we

A prayer for the forgiuing and purging of our sinnes.

aske

in his name, thou wilt graunt it vs: and of whome thou hast witnessed by all the Prophets and Apostles, that he is the propitiation for all our sinnes: In him therefore & through him, we aske al good things of thy infinite Maiestie. O Lord, although our faith be weake, our repentance, and sanctification, and all things in vs vnperfect, yet heare and accept vs for the worthines and perfection of thy Sonne our aduocate and redeemer. O Lord our God, forsake not the worke of thine owne handes: Remember not our sinnes any more, but vouchsafe to finish that new birth which thou hast begon in vs: and to this ende we beseech thee alwaies to soften and prepare our hearts by thy holy Spirit, to the perfect obedience of thy Gospell, & to print in our consciences a depe sealing of our sinnes, howbeit, in such measure as we be not driuen thereby to dispaire of thy mercies, but better humbled before thee, prouoked to a more serious repentance of our former euill life, to a greater feruencie in praying and seeking for thy helpe, and a more carefulnes euer hereafter to flie, euen the shewe of euery euill, and all occasions of offending against thee and our

brethren. But because it is not enough to auoyde ill, we beseech thee to giue vs a full assurance, and sweet feeling of thy loue towards vs in Iesus Christ, wherewith our hearts being throughly inflamed, we may bring forth abundantly the fruits of thy holy spirit, & shew our faith by good workes, to the testifyng of our dutifull seruice towards thee, (O Lord our God,) the stopping of the mouthes of the vngodlye, and prouoking of a great manie to prayse thy holye name for those good thinges which thou hast wrought in vs: therefore graunt (O mercifull Lord) a zeale for thy glorie according to knowledge, boldnes in thy causes ioyned with humilitie, wisedome with sinceritie, ioyfulnesse of minde with due sadnes for our sinnes, and the afflictions of our brethren. Teach vs to obey and reuerence our superiours, to be louing to our equalles and inferiours, charitable to our enemies, desirous to doe good to all men, to be diligent in our calling, to abhorre al deceitfull and vnrighteous dealing: make vs thankefull for thy benefites, faithfull in vsing them according to thy will, pacient in forbearing of them, constant in suffering

A Prayer for grace & power to performe good thinges in our calling.

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the losse of all earthly benefits for thy euerlasting trueth: & because it is thy pleasure that we should wrestle and striue agaynst our rebellious nature, and an huge host of spiritual enemies, we beseech thee arme vs from aboue, with the complete harnesse of thy grace: And for as much as our strēgth and furniture is nothing in respect of our aduersaries, assist vs mightelie, that in all temptations, daungers and assaultes, wee may lay sure holde with the hand of fayth, vpon the victorie of our Sauiour Iesus Christ, that albeit we be not able to ouercome in our own persons, yet we may ouercome in his who hath ouercome for vs, and so after this warfare finished, be made partakers of those promises which are knit to the victorie, euen the crowne of glorie, the fellowship of all thy saintes, and the most comfortable presence of thy Maiestie, through the same our Lorde and Sauiour Iesus Christ.

And wee pray not onely for our selues, but also for all nations of the worlde, that they may be called to the comfortable light and effectuall feeling of thy holy Gospell, by the preaching of the same: and for those

that are alreadie called (O Lord) we humblie beseech thee to make vp and happily to finish that heauenlye worke of the newe birth, which thou in mercy hast begonne in them, strengthning and comforting their soules daylie more and more, with the liuelie foode of thy blessed worde, and Sacraments sincerely ministred according to thy most holy ordinance. The which inestimable grace we beseech thee to make this Church of England partaker of it more abundantly. And to this ende we most humbly craue of thy Maiestie to blesse thy seruant Elizabeth our most gratious Queene and gouernour, with all maner of excellent blessings, that she may worthily seeke and set forth thy glorie, by aduancing thy true Religion, and suppressing all things that hinder the same: giue grace to her honourable counsellers, and to all that be put in authoritie vnder her, faithfully to assist her in this great worke. Make the Ministers of thy worde zealous in thy truth, diligent in their office, wise in propounding thy misteries to the people, happie and comfortable in their labours: increase the number of them, for they are few, & great is the multitude

citude of those that want and thyrst after thy word. Finally, shew thy selfe (O Lord) mighty & mercifull, in releeuing and comforting all those that be afflicted and humbled with any kind of calamitie, whether it be extreame pouertie, or bodily sickenes, or inwarde griefe of minde for the burden of their sinne. But especially remember those in thy mercy that are in bonds or troubles for thy trueth, graunting vnto them patience in suffering, cherefulnes in praysing thy glorious name for thy euerlasting loue toward them in Christ, and constancie in professing a good cause, with a good conscience to the end, through our Lord Iesus Christ, in whose name we pray for the same as hee hath taught and commaunded vs saying. Our Father which art in heauen, &c.

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FINIS.